Aristasia Treasure Trove

Aristasians vs. "Science" Tuesday, Jun 12 2007

Metaphysics, Philosophy and Science: Aristasian Reflections aristasia 6:17 pm

A lot of Aristasians object to the use of the word "science" pure and simple (which means simply "knowledge") to describe a purely material discipline which was formerly known more accurately by such names as physical science" or "natural philosophy".

Aristasians oppose the rationalistic doctrine which states that our only sources of knowledge are the five senses and the action of the brain on the data provided by them. Some ill-educated people believe that this doctrine is "scientific" or even that it is the basis of "science". It is not. It is a creed or dogma professed by people known as rationalists or positivists. The only thing it as in common with material science is that that discipline (or group of disciplines) restricts itself to the sense-data and the workings of the reason upon them. No serious philosopher of science would claim that this in any way proves that the sense-data tell us all that exists, any more than an anatomist would claim that there is nothing outside the human body.

Unfortunately, a large number of semi-educated people – including some unphilosophical scientists – believe that "science" proves that there is nothing beyond the material: which is rather like believing that plane geometry proves that there is no third dimension.

Aristasia has no quarrel whatever with the claims of "science" within its own domain (always remembering that, according to the empirical philosophy on which this "science" is founded such claims can only ever be provisional and based on varying degrees of probability). We do deny all claims of "science" to pronounce on matters beyond its domain – as would any serious philosopher of "science".

We may also analyse "scientific" questions from the standpoint of traditional philosophy and metaphysics, asking how they fit into the larger picture of the universe, physical and non-physical. And we do ultimately assert the primacy of metaphysics over science – the former being based on First Principles and the latter being only a series of provisional hypotheses based on our very limited human senses.

In the last analysis, if "science" contradicts metaphysics, then "science" must clearly be wrong. But in fact much of the time it is right, as one would expect from a precise observation of the workings of the material world. When it is wrong, the errors often spring from confusing genuine perception and analysis with the doctrinal statements of rationalism and the emotional and mythologising needs of a rationalistic society. The theory of evolution is a case in point here. The story-picture provided by "evolution" is crucial to the modern world-myth, which is why the theory has resisted the radical

overhauls that took place in other scientific spheres during the 20th century, adhering rigidly to a 19th -century model despite the overwhelming evidence against it. But here we are in the realm of pseudo-theology rather than "science".

Leave a Response »

Werde and the Power of Maid Saturday, May 26 2007

Devotion and Religion in Aristasia and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia7:42 pm

Aside from the major distinction between being born into an Axial or a non-Axial state, are there differing degrees of opportunity for spiritual progression according to the precise nature of the Axial state one is born into?

Hindu texts speak of the rarity of the opportunity for liberation – not only the rarity of the human state itself, but then the rarity of being born into a brahmin family and of having other opportunities for liberation.

Applying this to our current situation, one may say that not only the Axial state itself, but the type of society we are born into, the level of intelligence we are born with, our natural propensity for spiritual endeavour; all these are factors determining the level of opportunity we actually possess.

And each of these factors is determined by our *werde* (to use the Aristasian term) or karma. In other words, our level of opportunity is not simply a matter of luck, but is the result of our actions and choices in previous existences.

Maid is defined as "she who has the power of choice". The term "maid" is connected to the words "may" and "might" — "might" in particular being a word that emphasises the close relationship between choice and power — a thing might or might not happen, and one has the might to choose. Among Latin-based words the close relation between potency and potentiality expresses the same thing. So, by definition, even the maid with the least opportunity still possesses some power of spiritual choice, which the animals and other non-Axial beings do not.

So take the maid who is born in the Pit — perhaps in a very unpropitious part of the Pit (for example, one with little recognition of God) — and with very little intelligence, so that her ability to criticise the Pit is virtually nil. Even so, she may choose to lead a good life, to do good deeds rather than bad ones; she may turn toward whatever form of God she encounters.

All these actions may ensure her not only an Axial birth, but a more propitious one in her next existence.

And let us also realise that actions which for another might be downward steps might for her be upward steps.

We can never judge the actions of another, nor can we make judgements based on her circumstances. Werde is a subtle and intricate matter, a weaving of many threads, of which we can see only the tips that touch our world.

One Response »

Aristasia and the World Axis Monday, May 21 2007

Metaphysics, Philosophy and Science: Aristasian Reflections and Symbolism for Aristasiansaristasia7:02 pm

Miss Alice Trent wrote:

At the heart of the question of what Aristasia actually is lies the concept of the World Axis, common to all traditions and integral to the most fundamental traditional symbols, such as the wheel, the pyramid, the fireplace and chimney, the bridge and so forth.

The World Axis passes through all levels of being, linking the lower levels to the higher and eventually all to the Divine. In Telluria human beings are the central or Axial beings. Because they are on the Axis, they are capable of rising above their human state or of falling below it. Animals, fairies and other non-axial beings – including "titans" – the inhabitants of temporal paradises – cannot rise or fall; they can only conform to the laws of their particular being.

My argument has essentially been that Aristasians, like humans, are Axial beings. Therefore their world is a higher plane of being than ours, situated upwards on the World-Axis. Its superiority is evidenced in the various points brought forward by Miss Lovatt.

Telluria, since the patriarchal revolutions of the Iron Age (I use this term as meaning the fourth and lowest point of an Historical Cycle, not in the modern archaeological sense), has been increasingly governed by the masculine principle, traditionally symbolised by the planet Mars. In other words, conflict and discord, as opposed to concord and harmony. Aristasia continues to be governed by the feminine principle, symbolised by Venus – love and concord.

Of course, all seven "planetary" principles exist in all worlds and all are necessary – though obviously in Aristasia the Martial or Vikhelic principle is not associated with masculinity, since masculinity does not exist there.

This in our view is a greater perfection than that of Telluria. While war and violence have been at the centre of most Tellurian history in its Iron Age, this has not been the case in Aristasia.

Aristasia is nonetheless in its own Iron Age, and is less perfect than it was in earlier times, though still much more perfect than Telluria.

Leave a Response »

The Origin of War Thursday, May 17 2007

Aristasian Society and Culture and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia11:03 am

In the beginning there was no war, for all things were one in Dea, and conflict could not arise. The descent into manifestation is inevitably, in one sense, a descent into war: that is, the primordial Unity of unmanifest Wholeness is broken, and conflict enters into the now-manifest cosmos.

Nonetheless, it is true to say that physical war was unknown until a very late stage in human history. War between maid and maid was quite alien to the vast majority of "matriarchal" human civilisations, as it is in Aristasia. In the first Golden Age, war raged continually, but it was waged directly against the forces of darkness on the psychic and spiritual levels. This is the authentic archetype of war — the Vikhail, or true Holy War; and from this all the glory and nobility later associated with physical battle derives. It is still fought by every contemplative and mystic.

As time wore on and the descent into matter continued, the Enemy began to take on physical or quasi-physical forms. So also did the forces of good. It is from this period, many thousands of years ago, that the "mythological" creatures — dragons, centaurs, unicorns, etc. — found in legends throughout the world, have their origin. Later still, the forces of evil began to incarnate themselves in human civilisations — in the decadent "matriarchal" and proto-patriarchal states. It is in this period the Holy War descends fully to the physical level and maid first fights with maid. Finally, in the Kali yuga or Age of Iron, physical war becomes a condition of life. Kali yuga is known as the "age of quarrels" or conflicts. It is also the age when masculine images of Deity first arise and later become dominant over feminine ones.

Increasingly, all remnants of the true Holy War are lost, and war becomes merely a manifestation of the chaos and discord of the Age of Iron. This continual conflict is the inverse parody of the fact that the true soul is constantly at war with the discordant forces within her until she wins through to the primordial peace of Union with God.

From The Symbolism of Archery

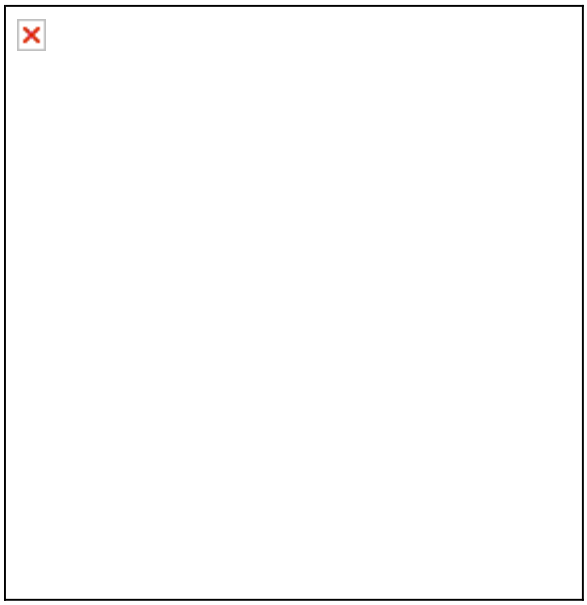
One Response »

The True "Evolution" of Language Tuesday, May 15 2007

Language and Culture: Aristasian Reflections and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia12:34 pm

One can scarcely open a book on the subject of any human activity without being immediately confronted by the dogma of 'progress'. The first clothes 'must have been' animal skins which 'primitive man' draped around 'him'self. The first drum 'must have been' made by primitive man' slapping 'his' fat belly (no joke – we have actually read this one in a serious music book!). The first language 'must have been' half-animal squeaks and grunts. There has never been a scrap of evidence for any of this. It is all conjecture based on one simple dogma which has been dinned into every modern child by the age of ten — the dogma of 'progress'.

Now let us look a little more closely at this last example of language. The popular books, of course, happily rattle out the predictable party-line; but, as in many cases, the more serious studies are faced with a more serious problem. The simple fact is that throughout the whole of the known period, language has not progressed, but degenerated. The earliest known languages are by far the most complex, subtle and phiosophical. The later ones, like Latin and Greek, are much simpler, but still complex compared to modern language, which is a crude instrument, better suited to describing physical events than subtle philosophical concepts (this, of course, is perfectly in accord with the crudity of modern philosophy and the disproportionate emphasis placed upon the physical sciences).



In order to explain this fact, modern linguists have postulated that language developed in a manner resembling Curve A in the diagram – a slow, painful 'evolution' (of course), followed by a relatively slight decline over the last few thousand years.

But this theory ran into another difficulty. Out of countless studies made of the languages of 'primitive' peoples — American Indians, Africans, Polynesians etc., not one language was found to be in a 'primitive' state, and few were so 'primitive' as modern western speech. So linguists were forced to adopt Curve B – a slow evolution many thousands of years ago, followed by a sudden huge 'jump', and then a long period of decline. Now this is an absurdity even from the evolutionist point of view, but when one *will* cling to a dogma in the teeth of all the evidence, one is frequently led into absurdity.

Actually, of course, there is no evidence for anything except the last part of the curve. The rest is pure conjecture, like the belly-slapping. If we stick to the actual known facts, we can only postulate Curve C. This is naturally unthinkable to the modern mind, but it fits in very well with the words of Scriptures:

"What is your language of the earth, My children, what are the words of your speech? Are they not fallen from the first, the mother language? Are they not broken and impaired?"

The Scripture is telling us that language was created not by maid, but by God. She gave us the pure and perfect language spoken by the Angels, and we have gradually allowed it to degenerate as we have turned away from Her.

Students of Aristasian philosophy will often have seen how, time after time, the analysis of the etymology and origins of a word can be used to elucidate the metaphysical significance of the concept which it expresses. This is a whole science in itself — the science of hermeneutics; and it is possible only because language is not a mere set of conventional tokens, like road signs. It is a structure as perfectly ordered and organised as the human body — for it was ordered by the same Intelligence. Nothing in it is merely accidental or arbitrary; every word has a metaphysical reason for being what it is. That is why the analysis of words will always lead us back to the same metaphysical truths.

Language developed not upward from squeaks and grunts, but downward from pure Truth. We have abused and misused it, chopped it into a thousand different tongues, twisted it to fit false philosophies and worldly sentiments; but still we have only to look clearly and closely at our language, and it will quickly lead us back to pure Truth.

Leave a Response »

Ordinators and Hallucinogens Sunday, May 13 2007

Aristasian Society and Culture and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia10:39 am

Miss Sushuri Madonna wrote:

I was privileged to have a fascinating discussion last evening with Miss Francesca, who is not an Aristasian but is well versed in The Feminine Universe and knows far more about Aristasia than most Outlanders.

This lady raised the issue of ordinators and of Miss Alice Lucy Trent's contention (in *Universe*) that they are a form of technics that would have come about in a continuing-rajasic world. In other words that technical advance and cultural decay are not related – their coincidence in Telluria is an historical accident.

Against this (and very much in the Aristasian tradition of "testing the hypothesis" or "putting the dark view on the table" – rather than the patriarchal spirit of attacking or scoring points) she suggested that while ordinator *hardware* may be neutral, software, including such fundamental conceptual software as the Graphic User Interface now common to all main ordinator systems, is designed by extreme type-3s and that the GUI itself was designed by people using large amounts of hallucinogens (specifically LSD) in the process.

I find this fascinating. Modern ordinators – although Virtual Reality is in its Infancy – are based on various metaphors which translate the extreme-abstract into the visible, tangible and easily-nameable, in order to make them usable by non-mathematicians.

The GUI itself, although it now seems familiar and obvious (you are using it right now), represented an amazing leap in consciousness. Just watch an older person, unfamiliar with ordinators, struggle to come to grips with it and you will be reminded what a radical conceptual leap was entailed.

So, considering that it *was* designed by post-Eclipse Western Tellurians, it does not surprise one unduly that hallucinogens were used to free the mind from its normal constraints and cart-tracks and think in terms completely new.

The question is, since the use of LSD was so closely bound up with the development of the Eclipse (much of the deformism, love of chaos, attraction to the outrageous and absurd that makes up much of bongo advertising, and "media-culture" can be called post-LSD culture). Are ordinators fundamentally deracinated?

I really don't know the answer, so I have popped it up for your consideration.

One point that immediately occurred to me is that I have heard that Japanese innovators use Zen techniques to clear their minds of preconceptions and "think anew" in ways demanded by the new technics. Of course Zen (largely misunderstood in what might be called "LSD terms") was very popular among precisely the sort of people who were designing graphic user interfaces in the 1970s. Could this be an area where legitimate and illegitimate "newness" meet?

I put forward the question for wiser heads to chew on, if you will forgive the mixed metaphor.

Miss Jannie added:

Not that I think I am the wise head with regard to this subject, which I also find highly interesting.

I only want to direct your attention to an on-line excerpt from John Markoff's *What the Dormouse Said*, where the idea is presented in detail that the break through in the development not only of GUI, but also of the whole idea of 'personal computers' as such, is a result of the antiauthoritarian counter culture of the 60s in general and Doug Engelbart's presentation on December 9 1968 at the Fall Joint Computer Conference in San Francisco in particular.

Lady Aquila replied:

One is reminded of an essay by the Traditionalist Whitall N. Perry entitled "Drug induced Mysticism: The Mescalin Hypothesis". Unfortunately that is long out of print and selling for outlandish sums.

What is of interest is that Aristasians became involved with ordinators from a very early stage – at the very beginning, if not before the true beginning, of the "personal computer revolution", and not only as users but as developers of "games" and limited "virtual worlds".

Some of the very first Aristasians or proto-Aristasians seem to have had mildly Luddite tendencies and a distrust of technics, perhaps because of a strong Arcadian group. Some even considered Kadoria and Quirinelle to be somewhat dubiously "modernist"!

However, not only technics in general, but in particular the idea of spatial metaphors and building spaceless "places", seemed to come very naturally to the generation after the Founding Mothers. Is there something deracinated in this, or something "back to fundamentals"? Perhaps it can be either, depending on how one approaches it. It was sometimes said that early Aristasians were in one sense the *most* deracinated people – the ones who were so utterly alienated from the post-Eclipse world that they had to begin anew.

I rather feel that Virtual Space is an interesting area that has opened up at the very end of this Tellurian Historical Cycle, that it would have opened whether Western culture had collapsed or not, and that in Telluria it can be approached from two opposite positions, represented by the drug-taking culture-wreckers of the furthest-possible West (California) and the traditional, spiritually-influenced Zen consciousness of the furthest-possible East (Japan).

Early Aristasians walked into this territory without drugs (unless you count some very inventive cocktails) and found it to be their own.

Leave a Response »

Sai Candre and the Moon Friday, May 4 2007

Language and Culture: Aristasian Reflections and Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia10:50 am

Sai Raya, the Sun, is the Great Luminary. Sai Candre, the Moon, is the Lesser Luminary. At her highest level, the moon is seen as the great Daughter Principle, just as the Sun is the great Mother Principle. The Lunar realm is the realm of imagination and also of mental activity. The word "mind" comes from the same root as "moon". While the pure Intellect which sees Truth directly is by nature Solar, the reflected Intellectual light which is our earthly reason is lunar (mental or moon-like), as also is our imagination.

As the Sun is the embodiment of the Spirit, so the moon rules the world of the soul. The sphere of Sai Candre is that most immediately "above" (that is to say, more subtle than) our mundane plane of being. It is the psychic domain. What Theosophists and New Agers call the "astral plane" really refers (insofar as it refers to anything) to the Lunar Realm.

The psychic domain is governed by Sai Candre, as is the *mana-maya kosa*, that subtle body which is the repository of impulses, feelings and thoughts (*mana* is etymologically connected with both *moon* and *mind*). The image-sphere is also in the domain of Sai Candre.

Since Sai Candre governs earthly reason, the Latin *mens* — the basis for both *mind* and *month* — also gives us words for measurement, such as *mensuration*. The word reason itself comes from *ratio:* to measure. Modern materialistic "rationalism" holds that our only sources of information are the

impressions conveyed to us by the five senses plus the operations upon them of the reason. However, the very axioms of thought — beginning with the intuition that our thought-processes correspond to any objective reality outside themselves (which rationalist philosophy illogically takes for granted while denying the solar Intellect) and proceeding to such intuitions as those of mathematics and logic — for example the axiom that a thing cannot both be and not be — derive from the Solar Intellect. This is natural, for the light of the Moon is the reflected light of the Sun. Without Sunlight (pure Intellect) there is no Moonlight (earthly reason).

In Filianic thealogy, the Moon is seen as a type of the Daughter, who reflects the light of the Solar Mother (who is "too bright for us to look upon") in a gentle form adapted to our fallen sight. She is the Mediatrix between the Solar Spirit and the fallen world. Thus Sai Candre is also seen as the archetypal Priestess.

Sai Candre is also the Janya of purity and of wild creatures.

See also
The Seven Great Janyati

Sai Raya and the Sun

Leave a Response »

The Feminine Earth: Earth Mother, Sky Mother Friday, Apr 13 2007

Femininity and Aristasia and Metaphysics, Philosophy and Science: Aristasian Reflections and The Subtle World: Aristasian Reflectionsaristasia8:07 pm

Miss Johannah made an inspired connection:

I'm sure that this is probably obvious to sagettes among us, but it only recently dawned on me.

I was thinking about how Telluria abandoned its feminine nature socially in the '60s and it occurred to me that they also abandoned their connection to the feminine mother earth at about the same time.

The Earth has always been regarded as Feminine. Mother Earth, nurturing and stable. The Pit has no respect for nature or the environment. People are not rooted in the ground and connected to the seasons the way they used to be.

It seems true to me that the Pit did not only reject beauty and femininity on a personal and social level, but also on the very profound level of rejecting its very home because it reminds it of feminine beauty.

What do other Pettes think?

Miss Madeleine Gray responded:

Miss Johannah has posed a wise question concerning the mother of us all.

The Mother Earth is of course feminine. She is the ultimate brunette, caring for us all in return for our respect and devotion.

Surely it is the duty of everypette to tend to her needs: that duty is part of the very nature of all of us.

Equally, the more we live in harmony with each other, the more we and our mother are in harmony. This is to the benefit of all.

Miss Karen added:

The contributions about our Mother Earth and the coincidence of the terrible attack on her beginning at the same time as the attack on femininity seem to be true and convincing.

But one thing puzzles me. In *The Feminine Universe* Miss Trent explains how, in patriarchal Telluria, the Earth Father and Sky Mother changed places, just as the Sun became masculine and the moon feminine – all part of the process of assigning the "superior" and "spiritual" elements to the masculine and the "inferior" and "material" to the feminine.

Is this right? Is Mother Earth a real concept or a patriarchal one? Can anyone help?

Miss Alice Trent responded:

Miss Karen's question is a very interesting one. What must be remembered is that the whole concept of masculine deities is rather a late one. In the earliest times all deities were feminine. Masculine "gods" were introduced slowly, first as consorts and subjects of the All-Mother, then as equal partners, then as superior partners, and finally, in the latest monotheisms, the feminine deity was eliminated altogether from patriarchal theology.

However, in Aristasia, as in the primordial majority of Tellurian history, masculine deities do not need to enter into our reckoning at all.

As Miss Gray rightly says, the dark Earth is the archetypal Brunette, while the bright Sky or Sun is Blonde, and the two form a whole, often with the Rain or the Lightning regarded as the Mediatrix between the two.

And it may be remembered that while we speak of the pollution of the earth in Telluria, the problem affects the sky as well, with pollution of the air, weakening of the ozone layer and the poisoning of the Rain, the Mediatrix between Earth and Heaven.

So indeed, we may say that the whole of feminine nature has been under attack during the same period that femininity itself has been under attack.

Miss Carol wondered:

I was curious to hear Miss Trent speaking of the earth, sky and rain as deities. I don't know if I have misunderstood, but is the religion of Aristasia a sort of primitive animism or nature worship?

Miss Alice Trent answered:

In order to answer Miss Carol's interesting question, it is necessary to consider what we mean by terms such as animism and nature worship. In particular, we have to understand that when such terms are used by modern Tellurians (and by modern I here mean the last few centuries) they have a special colouring caused by the peculiar intellectual history of modern western Telluria.

The Christian West has undergone a process of separating nature from the Divine up to the point when that religion is inherently hostile to what it terms "the supernatural", and indeed believes in a mechanistic, materialistic universe with God balanced (in my view rather uncomfortably) on the top.

The concept of nature implied by this view is of an inanimate agglomerate of matter – and when this civilisation speaks of "primitive nature worship" it tends to be projecting its own view of a purely material natural world onto earlier (and some current) peoples and imagining that it is this that they are worshipping – which would certainly be absurd.

However, since no such process has taken place in Aristasian thought, it must be understood that the Aristasian mind sees natural things as ensouled, or as outward manifestations of the eternal Archetypes which they embody. So while an Aristasian is not aware of the physical nature of the sun, or that the moon is a satellite, she also sees them as the physical manifestation of the Solar and Lunar principles which must always exist and therefore existed long before our physical sun and moon came into being and will exist long after they have passed away.

And so it is also with the earth, the rain, the planets and other "avatars" of eternal principles. They are to be honoured just as a Princess or a Mother is to be honoured – not merely for herself but as the bearer of a principle beyond herself.

As one begins to understand this, one sees that "nature worship" is no less intellectual or spiritual than the Higher Religions, as they are termed. In Aristasia reverence for nature and supernatural religion form a continuum, perhaps rather in the way that they still do in the Tellurian Far East.

I hope this clarifies the matter a little.

Miss Isalene added a footnote:

Miss Trent's comments on "nature worship" reminded me of a poem written by a proto-Aristasian some time ago on the landing of an em-eh-en on the moon:

Thou, bender of high nature to thine own pedestrian ends
Have lied, and lied most grievously, to me:
Have told me that the Highest Huntress,
Ever-resplendent in her silvern chastity
Is merely an insensate clod of rock;
And to compound thy lie, have trod on it.

Apart from the rather neat conceit of "to compound thy lie have trod on it" – one may indeed compound a thing by treading on it, but it is not the lie here that has been trodden on, but the "clod of rock" – the point of the verse is surely the one Miss Trent was making. It is not denied that the "clod of rock" exists and can be trodden on, but to claim that the said clod is the sum total of the eternal Entity called the Moon – that is the lie.

See also
The Earth Mother*: A fallacy for all seasons*

Leave a Response »

Do Parallel Lines Meet in Infinity? Friday, Apr 6 2007

Metaphysics, Philosophy and Science: Aristasian Reflectionsaristasia12:26 pm

Miss Sakura asked:

You have all been so kind about answering my many questions. Here is one that a newcomer might think is not an Aristasian question, but I am not such a newcomer now, and I am sure it has an Aristasian answer!

Many Tellurian minds – like Dostoevski – have found deep significance in the idea that parallel lines that can never meet in finite space must meet in infinity.

What does the deep traditional science of Aristasia have to say about this matter?

Raya Chancandre Aquitaine responded:

There are certain questions that Tellurian "science" cannot answer because they lie outside the boundaries that it has set for itself – just as plane geometry cannot answer questions about solids. Tellurian science restricts itself to the realm of manifestation, and within that to the material plane. Consequently there are certain questions relating to that plane itself that cannot be answered from its point of view because they entail things that lie outside it.

One such question is "Did time have a beginning?". It is inconceivable that anything in time should be without a beginning, and yet whenever that beginning was something must have been before it to be its cause.

Similarly, has space an end? Einsteinian physics necessitates that space is finite, and yet wherever there is a wall – any kind of wall – something must be on the other side of it.

What we need to realise is that what lies outside space is not space, and what lies outside time (figuratively speaking "before" it and "after" it, because, being time-bound creatures, we can only depict non-time in terms of time) is not time.

There are other modes of manifestation than time and space that are inconceivable to us, because we are creatures of time and space. That is why our myths and creation stories depict what is outside time and space in terms of events or stories (i.e. happenings in time and space).

"Beyond" all modes of manifestation is that which is not manifestation: the Principle from which manifestation takes place: in which all manifestation lies imminent "before" time and to which it returns when time is ended. We Aristasians call Her the Dark Mother.

Since all things are one in their originating (and final) Principle, it follows that those things that are permanently and by definition separate in time and space, must be united in the Principle (or "in infinity"). Since all space resolves into the principial Point from which it emerged, so it must end back in that principial, non-spatial Point.

And therefore, naturally, parallel lines must meet.

Miss Robina Fox commented:

Does this amount to saying that all things possible and impossible can and do exist "in infinity"? That all things conceivable exist in a pre-conceived state?

I have a problem with parallel lines: obviously if they meet, they are no longer parallel; their defining relationship is destroyed. Is that the point? That there are no "relationships" outside manifestation: all things are one? Could it be more true to say that parallel lines "merge" rather than "meet"?

Quote:
Tellurian science restricts itself to the realm of manifestation, and within that to the material plane.

Does this also apply to mathematics, which deals with concepts rather than "things"? After all, in nature there are no straight lines, therefore also no parallel lines. Can theoretical things be said to "exist"?

I have heard some Tellurians discussing this matter speak as though infinity were a place, a long long way away! Infinity means "endlessness", so clearly if there is no end there is no middle either, and infinity is a state of being. So each point on a straight line would be "in infinity".

Another thought: "do parallel lines meet…" is generally held to refer to Line A intersecting with Line B, but if you imagine parallel lines on a sphere, they would meet in the sense that Line A meets Line A and Line B meets Line B.

These are just some random thoughts and questions which popped into my head when I was reading; so don't worry, I really don't expect anyone to disentangle them enough to make a comprehensive reply!

Lady Aquila commented:

Our most honoured Raya has often stressed the precaution not to take things too literally, and the shallow mind could take this non-literalism itself too literally, assuming that it meant that such things as Creation myths or Aristasia Pura are "less real" than other things.

In truth, all things are but symbols of higher realities and it behoves us to recall (as Miss Fox points out) that the very parallel lines of Euclidian geometry (upon which the "scientific" understanding of the world is partly founded) are no more than mathematical abstractions and do not exist as physical entities. They are no less real for that.

We may take our geometry here very literally if we wish. If all space must ultimately converge in the unextended point from which it first originated, then parallel lines must literally meet.

But the distinction between geometry, morality and mythology is an artificial one which no people other than the Western rationalist would attempt to make.

"Parallel lines must meet in infinity"

"All beings will be saved, even to the last blade of grass"

"The lion shall lie down with the lamb"

Is not each of these statements a way of saying the same thing – and without in the least compromising the rigour of the geometrical formulation?

For, except in the artificially compartmentalised world of modern Western thought – the furthest known extenson of masculist atomisation – truth is one and can be expressed in a variety of different spheres or sciences without ever ceasing to be the same truth.

Commander Caerelinde commented:

I appreciate the reluctance of some girls to admit that parallel lines can ever meet; nonetheless it is metaphysically accurate – and logically necessary – to say that if all space converges into the extensionless Point of its origin, then all lines, including parallel ones, must meet – and that, furthermore, parallel lines will meet without ever changing their trajectory.

While it may be a temptation to suggest that these lines are "formerly parallel" – that is, that having met they are no longer parallel: since their trajectory has not changed, this is not so. It is not even true to say that the conditions of space have changed; for space has ceased to be.

In the Principial point, all things exist *in potentia*, including the phenomenon of parallelism; thus, while nothing of the manifest world is lost (which cannot be, since all potentialities are contained within Dea), all the contradictions and oppositions inherent in manifestation are resolved in a manner that is not comprehensible to we who are still in time and space.

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